

Ottawa Jewish Bulletin

APRIL 7, 1971

VOL. 34, NO. 5

13 NISAN, 5731

Yigal Allon To Launch '71 U.J.A. April 27



UNITED JEWISH APPEAL STUDY MISSION

David Loeb, General Chairman of the 1971 Campaign and the members of his U.J.A. Study Mission are shown at Lod Airport upon their arrival in Israel. The two-week mission, which took them to every part of Israel and exposed them to the people and their leaders in a way few are privileged to experience, left a lasting impression among the participants. In meetings with officials of the Keren Hayesod-United Israel Appeal, the importance of help from the free countries of the world was underscored. Mr. Loeb assured officials that the Jewish Community of Ottawa would make every effort to reach "1967 figures or better" in this critical year. The success of this first official U.J.A. Study Mission from Ottawa and the warm response it evoked has encouraged community planners to think in terms of regular annual missions of the same kind from now on. Preliminary steps have already been taken to set the machinery in motion for the 1972 Mission, tentatively scheduled to depart during the week of February 22 to 23, 1972.

David Loeb, General Chairman of the United Jewish Appeal and Israel Emergency Campaign has announced that Yigal Allon, the Deputy Prime Minister of Israel is coming to Ottawa for a few hours on Tuesday, April 27 to meet the Jewish community and to help kick off the 1971 appeal. This is the first time the distinguished Israeli leader has been in the capital city.

Mr. Allon's extremely tight schedule that day will include talks with Canadian government officials in addition to his meetings with campaign leaders and the Jewish community at large. He leaves for Israel that same afternoon.

Mr. Loeb and his committee feel that everyone in the Jewish community should have an opportunity to see Mr. Allon and hear him speak during his brief visit to Ottawa. The only time this appears possible is from 2:00 to 2:30 p.m. at Congregation Beth Shalom, 151 Chapel St.



Yigal Allon

In view of the numbers expected and the limited time available, it is unlikely that any fund-raising will be attempted. The prevailing opinion is that functions of this kind should be used for education and public relations purposes and that best results from a campaign point of view are achieved at small gatherings.

Consequently, campaign planners are now juggling schedules to enable Mr. Allon to meet, if only briefly, with campaign leaders in order to have them make their 1971 commitments. These pace-setting gifts normally set the pattern for special names and divisional functions which follow the initial meeting.

Speaking to a campaign meeting last week, Mr. Loeb described Israel's needs as "unprecedented"—greater by far than during the Six Day War! And Jewish communities around the world have responded by adopting record objectives which they are reaching by dint of special effort and increased giving.

"The Israelis are the most heavily taxed people in the world," says Mr. Loeb, "because they must pay the full cost of defending themselves against enemies bent on their annihilation!" "Our task is to help pay for absorption of the tens of thousands of new immigrants and for social service and welfare needs. Unless we do our share, these programs will simply cease to exist."

Having regard to the situation in Israel and in other trouble spots around the world and not forgetting our responsibilities at home, the 1971 objective must be the raising of as much money as is possible. Allowing for individual changes in fortune, a general guideline for donors should be to give what they gave in 1967 as a minimum and more if possible.



BOND TRUSTEES MEET PRESIDENT SHAZAR

A group of Israel Bond Trustees from the Ontario Region who met President Zalman Shazar at a Bond Conference on March 10 in New York. Seated from left to right: His Excellency Ephraim Evron, Ambassador of Israel to Canada; President Zalman Shazar; Harry Zekelman, Windsor. Standing left to right: Moe Appel, National Campaign Director; Gilbert Greenberg, Ottawa; Richard Dwor, Port Colborne and Col. J. Navon, Israel Military Attaché.

Hillel Lodge Elects New Officers For 1971-72

Dr. Joseph Greenblatt was re-elected President of Hillel Lodge—Ottawa Jewish Home for the Aged at the annual meeting of the organization. Officers who will serve with him are:

1st Vice-President: Gilbert Greenberg; 2nd Vice-President: Paul Weiner; Treasurer: Arnold Lithwick; Recording Secretary: Mrs. M. Sidney Green; Honorary Presidents: Mrs. Abraham Lithwick, Jacie C. Horwitz, Q.C., Samuel Berger, Q.C.

Directors are: Mrs. Isaac Beiles, Dr. M. Ralph Berke, Alex Betcherman, Samuel Caplan, Joe Feller, Jack Krane, Ben Levin, Mack Levin, Mrs. Samuel Lepofsky, Sidney Lithwick, Theodore P. Metrick, Q.C., Dr. Samuel Mirsky, Henry Pass, Harold Perlmann, Thomas Sachs, Maurice Schwartz, Mrs. Abram Slone, Mrs. Morris Zbar.

Ladies Auxiliary: Mrs. Samuel Tallor; Family Council: Israel Greenberg; Executive Director: Yale Greenberg.



Dr. Joseph Greenblatt

Eminent Rabbi Coming for 5 Great Men Series April 25

Rabbi Norman Lamm will be the fifth and final speaker in the current Five Great Men Adult Education Series on Sunday evening, April 25 at 8:15 p.m., at the Jewish Community Centre. He will discuss "God in Hiding: A Theology for Today."

Scholar and theologian, Rabbi Lamm has impressive credentials: Professor of Jewish Philosophy, Yeshiva University; founder and editor of "Tradition," founder of Association of Orthodox Jewish Scientists; appeared as an expert on Jewish law before the U.S. Senate.

Admission to the lecture for other than season subscription holders is \$2.00 for adults, \$1.00 for students.



Rabbi Norman Lamm

In observance of Passover, the program facilities of the Jewish Community Centre will be closed from 5:15 p.m., Friday, April 9 to 9:00 a.m., Monday, April 12; and from 5:30 p.m. Thursday, April 15 to 9:00 a.m. Sunday, April 18. Regular schedules will be maintained at all other times.

Observe Pesach April 10-17 First Seder, Friday, Apr. 9

Passover, the festival commemorating Israel's deliverance from the yoke of Egyptian bondage 3,500 years ago will be ushered in on Friday evening, April 9, and will be observed for a period of eight days until sundown, Saturday, April 17.

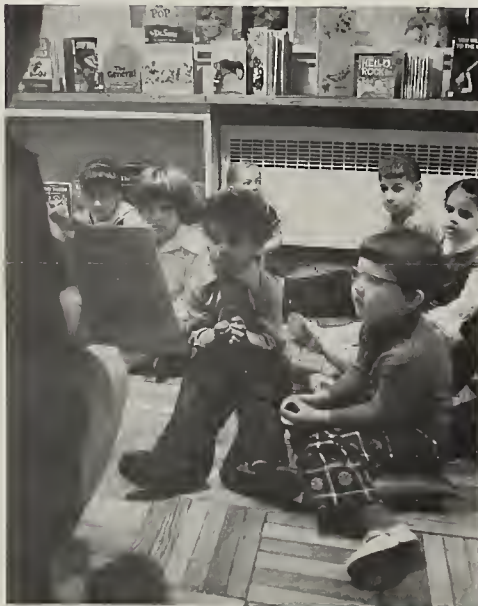
Passover has become a symbol of humanity's first festival of freedom. To our people, however, it is more than a lesson. Rich in symbolism, it provides a unique method of identification with the faith and eternity of the Jewish people. It is the holiday that gives stress to our role as guardian of our young, for they have a special part in its celebration. It is the holiday that attempts, in a most picturesque way, to convey to its celebrants the joy, beauty and feeling of our heritage of which it is part.



The
Madeleine Alexandor Collection

A Gift from

This is a reproduction of the book plate which is going into all books donated to the Madeleine Alexandor Collection at the Student Library of the Jewish Community Centre. It was designed by Mrs. Gerald Berger.



STORY HOUR AT STUDENT LIBRARY

MYER N. DRAZIN MEMORIAL TO BE ESTABLISHED

Congregation Beth Shalom, the Synagogue to which the late Myer N. Drazin gave so many years of devoted leadership and service has named a special committee to find a suitable way of perpetuating his memory.

The initial members of the committee are Thomas Sachs, Alex Betcherman and Hyman Gould. Others are to be added. If you have any suggestions, communicate with any one of these gentlemen.

WARSAW GHETTO COMMEMORATION SUNDAY, APRIL 18

The Jewish Community of Ottawa will observe its Annual Memorial Tribute to the Six Million K'Doshim on the 28th Anniversary of the Warsaw Ghetto Uprising on Sunday, April 18 at 3:00 p.m., at Congregation Beth Shalom, 151 Chapel Street.

Please reserve the date and plan to attend. It is important not to forget. Additional details will reach you next week.

BOOK FUND GIFTS

The Library Committee of the Jewish Community Centre acknowledges with thanks receipt of the following contributions for the purchase of books:

In memory of Max Ain of Delta, Ontario, by his daughter, Mrs. Keiva Feldman.

In honour of the 25th Wedding Anniversary of Mr. and Mrs. Henry Baylin by Mr. and Mrs. Michael Baylin.

In memory of Mrs. Feig Bennett, mother of Mrs. Chaim Gunner, by Dr. and Mrs. Sol Gunner.

In honour of the Bar-Mitzvah of Mitchell Ivan Cogan by his aunt and uncle Mr. and Mrs. Archie Goldfield.

In memory of Irving Cohen by the Bank Street Merchants Association.

In memory of Myer N. Drazin by Dr. and Mrs. Sol. Gunner.

In honour of the Bar-Mitzvah of Berl Yisrael Eckstein by Mr. and Mrs. Herbert Cowan, Mr. and Mrs. Lawrence Cowan and Mr. and Mrs. Archie Goldfield.

In memory of Mrs. Rose Landau by Mrs. Abe Mosion.

In honour of the Bar-Mitzvah of Evan Landis by his aunt and uncle Mr. and Mrs. Archie Goldfield.

In memory of Mrs. Ruth Markson of Glasgow, Scotland, mother of Mrs. Herb Gosewich, by Mr. and Mrs. Ed Landis.

In honour of the 25th Wedding Anniversary of Mr. and Mrs. Samuel Zaret by Mr. and Mrs. Stanley Katz.

THE OTTAWA JEWISH BULLETIN is published by the Jewish Community Council, 151 Chapel St., Ottawa, Canada. Jules Loeb, Honorary President; Jacie C. Horwitz, Q.C., President; Abraham Palmer, Norman Zagerman, Rudy Appotivo, Vice-Presidents; Joseph Ginsberg, Treasurer; William Grossman and Sol Sherman, Honorary Secretaries; Hy Hochberg, Executive Director.

Vaad Report

by Jacie Horwitz

President, Ottawa Vaad Ha'Ir



For four days last week, religious and lay scholars from all over the world sat closeted at Carleton University, discussing Religion and Atheism in the Soviet Union and Eastern Europe. On Saturday night, Professor Joshua Rothenberg of Brandeis University, lectured to a packed theatre in the Tory Science Building. His was the last in a series of four public lectures and those of us who heard him were impressed by his searching analysis of "The Fate of Judaism in the Communist World."

According to Dr. Imre Rosenberg of Ottawa who attended the conference and who is regarded as an expert on the subject himself, the plight of Soviet Jewry received its proper share of attention. Conference planners, it appears, were particularly impressed with the Rothenberg lecture and with the reception the Vaad gave for conference participants afterwards. Dr. Rosenberg, incidentally, is placing a complete set of the background materials and papers in the Library of the Community Centre, where it will be available for reference purposes.

* * *

And speaking of Soviet Jewry, I must commend Mervin Mirsky, the Chairman of our Community Relations Committee under whose aegis the March to the Russian Embassy was organized on such short notice. Held on March 28 as delegates from all over the world were gathering in Moscow for the 24th Soviet Communist Party Congress, our demonstration attracted well over four hundred members of the Jewish community and quite a few non-Jews who are in sympathy with the cause.

Our appeal to the Soviet Government was in support of Soviet Jewry's demands that they be allowed to emigrate to Israel and elsewhere; that those Jews who wish to remain in the U.S.S.R. be enabled to exercise freely their right to live as Jews and to raise their children in that heritage; and to put an end to the defamation of the Jewish people and of Zionism, the evil anti-Semitism which has caused so much suffering to the Jewish people and to the entire world. This was the essence of the petition I tried to deliver to the Ambassador of the U.S.S.R. without success.

I left it at the gate. The next morning, a non-Jew brought it to my office. He had found it lying in the gutter on the street. I asked him to make a notation to that effect on the envelope which he then signed and sent off by mail to the Soviet Ambassador in a covering envelope. The text was also released to the press and I must say that the media gave us good coverage. These demonstrations are helpful. Let no one tell you otherwise. There will be more and when they come, you must stand up and be counted. We must never again be the Jews of silence!

* * *

As we sit down to our Seders on Friday night, each of us will have a prayer in our hearts for the people of Israel, for the Jews of Russia and for peace for all mankind. Passover is much more than a nostalgic heritage. Its message of freedom is as current as today. There are many problems and challenges ahead. But the miracle of deliverance is no dream — so long as it is matched by acts of untiring service, commitment and generosity.

I wish you and your families a happy and joyful Pesach.

קריית קרניזי - KIRYAT KRINIZI

OWNERS AND DEVELOPERS
LITUR LTD.
LEVINE DEVELOPMENT (ISRAEL) LTD.
OTTAWA - CANADA

DEVELOPERS CONSULTANT
BON ENGINEERING & CONSTRUCTION
OTTAWA, CANADA

MANAGEMENT AND ORGANIZATION
FOR WORLD ENGINEERING LTD.

ARCHITECT
WITKOVER and L. STEIN

INSULATORS
MULLER & SCHWABER, STRUCTURAL
A. GILAD - ELECTRICAL
YOSHIKAWA ENGINEERS - PLUMBING & HEATING

בונים ומפתחים
ליטור בע"מ
ליני דבליבוביץ (ישראל) בע"מ
אוסטרך קנדה

יועצים
רון הנגרינו, קונסטרוקצן בע"מ
אוסטרך קנדה

ניהול ומערכות
ד"ר יורגורג בלס

אדריכל
וויטקובר ולייטין

יועצים
מילר ושובר - מבנה
א. גילד - חשמל
יושקאוו - מים ופחמים

דבר פרטים:
ליטור בע"מ Tel. 231460

BUILDING RAMAT GAN ESTATE

Isaac Levine, founder and principal shareholder of Levine Development (Israel) Ltd. is shown at the sod-turning ceremonies on March 2 which initiated construction of Kiryat Krinizi in Ramat Gan. The 110-dunam housing development, built according to western standards, will include 350 housing units, single and semi-detached two-storey houses, apartment blocks, schools, community and shopping centres. It will be finished in three years, with the first building ready for occupancy in sixteen months. Mr. Levine was accompanied by his wife Muriel. He is associated with Zeev Vered of Ottawa and Nahum Vered of Israel.

WHO NEEDS THE

JEWISH DAY SCHOOL?

"Out of the question! We wouldn't think of sending our children to a Jewish day school."

Does that summarize the sentiment of many Jewish parents? Those who do send their children to a day school can sympathize and understand. A few years ago their response was much the same—one of disinterest, if not hostility, to the idea. Parochial schools of all kinds, the argument ran, were too narrow, separatist, even vaguely unAmerican.

One mother recalls: "When our older daughter reached school age we registered her at the local public school, a suburban place with good standards. It never entered our minds to do anything else. She did well and she was content."

"Yet when our second child reached school age, we turned to the nearest day school. What made us change our minds? The problems of identity which engulf so many teenagers. The need for high-level education to challenge a bright child. Studies we read about seemed to indicate that a child who is deeply grounded in his own ethnic background is better able to function as an adult in a multi-ethnic society than a child raised in a featureless humanist tradition."

Says another parent: "I had no idea what a modern Jewish day school is really like. My mental picture was still that of the old-style yeshiva. I wasn't aware that the child went to classes each morning and came home every afternoon—just as in a public school—and that his schooling is distinctly divided between secular and Jewish subjects. Sometimes teachers who instruct in secular subjects aren't even Jewish. My daughter had a Miss McBride one year."

Perhaps it's the dedication of the teachers. Maybe it's the high level of pupil ability. But the reading level and other classroom achievements of the day school pupil have been shown—measured by the same national achievement tests used by public schools—to be usually *two-and-a-half years* above the national average. And often higher.

In New York, Jewish day school graduates regularly win a phenomenal number of state Regent

college scholarships. In 1963-64, the last year for which statistics exist, 17 per cent of public high school graduates in the state won scholarships; among Jewish day school graduates, an incredible 41 per cent.

"My greatest surprise," says another mother, "was the kind of parents who send their children to a Jewish day school. I had always thought that only very religious people were interested. But the old idea of the children turning into 'little rabbis' is completely gone. They've discovered that you can teach a child the facts of his religion and give him a strong sense of Zionism and Jewish identity. But he won't be any more or less observant than the home he comes from. Strong religious practice and conviction seem to be characteristic of only about a third of the parents whom I've met."

The other parents who opt for the day school fall roughly into three categories: those with limited Jewish backgrounds who "don't want my children to have to depend on pot and TV and cult living for the mystical experiences of their lives"; those reared in observant Jewish homes who have not, for various reasons, maintained many of the traditions in their adult lives but nonetheless say, "I think my childhood Jewish training equipped me for life. I know who I am. I know 'where I'm at.' I want my children to have the same"; and, finally, those who enroll their children particularly for the high equality of secular education offered in most day schools. The last group may have only a modest interest in having its children learn about Judaism; a school filled with achievement-oriented children, products of educated homes, is what intrigues them.

"Our son was drifting in public school," says one such parent, "He was able to do well with little effort. At the day school he had to learn study habits in order to do well. He has a full and challenging program. He's also discovered that there are lots of other children as bright as he is."

Our own day school daughter, on reaching the seventh grade, was transferred to a suburban public junior high school of excellent reputation. She had neighborhood

friends, so social adjustment was not a problem for her. For the first three days of the term, she murmured that her day school sixth-grade had already covered much of the material in her seventh-grade texts. On the fourth day she came home from school and asked, "Can I go back to my old school?"

"Why?" we asked.

"My teacher told me today that even if I don't do a bit of work all term it looks like I'm going to get A in everything. I'll go nuts sitting there all year, listening to what I have already learned. I'd rather work and learn something new."

Back she did go to a day school, happy and grateful.

More and more Jewish parents who had never expected to register their children in a day school are changing their minds. From thirty Jewish day schools in 1944, concentrated in or near New York City, there are now almost four hundred in thirty states and five Canadian provinces. The largest network is banded together as Torah Umesorah, representative of Orthodox Judaism. Conservative Judaism sponsors the Solomon Schechter schools.

Since day schools are scattered geographically, parents are apt to choose the nearest one regardless of its religious ideology. An Orthodox-sponsored school is likely to take in a complete range of parental attitudes—Orthodox, Conservative, Reform.

Perhaps you've noticed the change in your own neighborhood—that it is no longer unusual to know of a number of families who have chosen day school education for their children. From a start of less than 10,000 pupils in 1944, more than 80,000 are now enrolled. If you consider that there are no after-school Hebrew classes, no Sunday school, the school week becomes shorter for the Jewish child attending day school. He is no longer in classes until 5:30 or 6 in the afternoon. He has more free time for cultural and leisure activities.

Tuitions vary among day schools. Almost all take into account the parents' ability to pay and there are scholarships of all kinds. Against the cost burden

must be measured the reward for parents in the character of the personal interest the day school offers their child—something that is rarely equalled in today's public schools. The traditional Jewish view which glorifies each Jewish child as a source of hope and Jewish continuity is reflected in the day school's demanding, yet uniquely warm and personal, environment.

And knowing Hebrew! By the end of his second grade, the day school pupil frequently knows—and speaks—more Hebrew than the average Hebrew school student of bar mitzva age. By the eighth grade he's well on his way to being bilingual.

The desire for positive Jewish feelings among Jews who in the past might have questioned intensive Jewish education on the ground that it might make one "narrow," is reinforced by new psychological studies which indicate that going to a school of one's own religious or ethnic group helps a child develop a more positive sense of identity—and a sense of inner strength that makes him a more capable participant in the larger society in his adult years.

"Despite extensive folklore to the contrary," reports a study published by the Charles F. Kettering Foundation, "if more Catholics were educated in Catholic schools, more Lutherans in Lutheran schools, more Jews in Jewish schools, more Amish in Amish schools, there might be more national unity rather than less."

Studies among students who had attended Catholic schools found that the experience had no noticeable effect on their subsequent involvement in the community, their choice of neighbors, co-workers or visitors, or even their feelings about choosing friends from their own religious group. Instead, it cites evidence that parochial education seemed to encourage a sense of well-being among them, creating feelings of acceptance for all. Boston, with a lesser network of Catholic schools, has been characterized in a study as having weaker Catholic-Protestant relations than Chicago, where a far higher proportion of Catholic children is enrolled in Catholic schools.

Dr. Bruno Bettelheim, the famed psychologist, has said that a child's awareness of his own ethnic group can be the critical in-between step in his social development. "It is here," Dr. Bettelheim says, "that the Catholic, Jewish or Negro child may gain most—in terms of his personal development, his feeling of self worth, of identity—from the specifically Catholic or Jewish or Negro atmosphere, customs and culture he grew up with."

A child deprived of that kind of environment, with feelings that he never "belonged," is in danger of spending his adult years self-consciously seeking an identity, Dr. Bettelheim adds.

In the past, the Jewish child frequently came from a household that had been saturated with Jewishness. Many a present-day Jewish adult spoke more Yiddish than English as a child at home. His sense of Jewish identity came out of that environment. For him, public school attendance was the natural avenue to the American way.

Nowadays the situation is reversed. Even observant Jewish homes are saturated with the richness of secular American life. For the Jewish child, the day school becomes an avenue to secular knowledge and Jewish ethical and religious awareness—a sense of wholeness.

Ludwig Lewisohn summed it up:

From the Jewish schools will proceed entire human beings aware of their destiny and duty. Will they not also be better citizens of the Republic than the fearful, the uninstructed whom every wind of doctrine can assail? To be entire Jews is for us to be entire human beings, not fragmentary men... It is such men who will contribute to a better society wherever they are.

Would the Jewish day school be the right school for many more of our Jewish children? Would it make them into stronger, psychologically happier adults? It's worth thinking about.

"Reprinted with permission from The National Jewish Monthly, B'nai B'rith, October 1970. Copyright 1970."

Registration Opens For New Two - Week East Coast Adventure For Teens 13 - 15

An exciting camping experience for boys and girls 13 to 15 years of age has been planned for this summer. The three thousand mile, two-week journey, which includes visits to Montreal, Quebec City, the Gaspé and all of the Maritime Provinces, will handle one group each of boys and girls. The boys leave July 1 and return July 14; the girls, July 15 to 28.

The group will be accompanied by Paul Shuster, a high school teacher here in Ottawa, who has had extensive camping experience and who relates well to young people.

Each trip will be limited to ten screened youngsters who will have an opportunity to camp out, cook their own meals and see Canada's East Coast as it should be seen. Cost of the program is: Centre members \$125; non-members \$150. Registration closes April 26 on a first-come first-served basis. For additional information or for an interview call Ed Rosenthal at 232-7306.



PURIM SHPIEL IN OTTAWA 40 YEARS AGO

This is the cast of a Purim play presented in Ottawa in 1931. Credit for this picture goes to Doris Torontow who played Queen Esther. The rest of the players are as follows: Seated left to right: Nat Wolfe, Dr. Samuel Mirsky, Rabbi Nathan Kollin, Doris Torontow, Sol Max, Rev. Joseph Rabin, Dr. Sydney Katz, Harry Goldman. Standing, left to right: Myer Drazin, Sam Epstein, Harold Shenkman, Bert Katz, Harold Coplan, Martin Levinson, Bill Braverman.



This year while you're celebrating Passover, spend a few moments with the people of Israel.

Every year you gather with family and friends for the Passover Holiday and relive the spirit and promise of the children of Israel's exodus from Egypt. You relive the glory of their deliverance . . . and yours.

Today, in Israel, the spirit of Passover is constant, not only once a year. Every day the people of Israel recall their escape from places of oppression, fear and danger. Every day they rejoice in their freedom. And every day they pray for peace.

Until the people of Israel are able to turn their resources and lives away from defense, the promise of Exodus will not have been fulfilled. Until our help is no longer needed to settle, train and assimilate 5,000

new immigrants a month. To educate the young, heal the sick, and care for the aged.

But now we must still help those in need. Even as the people of Israel defend their freedom, we must meet in full our responsibility for the humanitarian programs that are so vital for a full, meaningful life. A life with promise.

Today, in Israel, the spirit of Passover is constant. And this year, through a contribution to the United Jewish Appeal, you can share its promise with the people of Israel. To create anew the joy and promise of Exodus.

Survival means sacrifice. The Israel Emergency Fund.